THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen. Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen."—REV. 1: 5-7.

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ISRAEL: THE SAVIOR OF NATIONS.

BY PRESIDENT HENRY H. BLOOD OF THE LONDON CONFERENCE.

"All the world's a stage,
And all the men and women merely players;
They have their exits and their entrances;
And each man in his time plays many parts."

SHAKESPEARE.

If I may be pardoned for commencing a religious paper with a quotation from a writer of fiction, I will explain that in my opinion England's greatest poet has uttered a grand truth in those words. He has, indeed, but clothed afresh the thought that St. Paul had when, standing in the midst of Mars Hill, he taught the Athenians that God "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitation" (Acts xvii: 26).

This world is a stage. Individuals, nations, peoples and races are the actors. Each has his time and place of entrance marked, his work to do. His part is assigned him by the Author. The omniscient Mind knows intimately the character and capabilities of the children He has created, and fits each one into the proper place in the world's great drama. Ultimately, we shall know

that the assignment of parts was faultless. The intricate plot involves much of good and of evil, but who can doubt that when we view it in retrospect we shall see that what has happened was for our best development, individually and collectively? There is no chance, no fate unguided, no destiny decreed that fails of a fulfillment. If such there seem to be, it is because we comprehend not the plan and purpose of the Creator. If it could be granted unto man to witness the happenings of this world, past and present and future, from the view-point of the Father of all, it would be seen that amidst all the vicissitudes of individuals and nations, amidst the rise and fall of persons and peoples, the magnificent designs of God have remained unchanged and have moved grandly forward to the consummation of the fore-ordained plan—a plan that comprehends the saving of all families of the earth, the uniting of the faithful in eternity, and the securing to each person of all the exaltation he is prepared to receive and enjoy.

Standing in the midst of the family of spiritual beings in heaven before this world was ready for mortal habitation, God recognized that there were some more advanced than others, more worthy of special trust and assignment to responsible stations on earth. "These," said He, "I will make my rulers." What was true of individuals as to their calling to particular work was true also in a collective sense of tribes and races. Hence we find that preferment was given to a chosen group of spirits who were assigned to come through a special lineage—the lineage of faithful Abraham and Isaac and Jacob. These are known on earth as the children of Israel. From the commencement of human history they were cared for in the designs of the Creator, for "When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel" (Deut. xxxii: 8).

Not only does this passage from Moses' song of praise show the foreknowledge of the Father as to the number of His offspring who should tabernacle as Israelites, but it makes clear that in His plans respecting this earth a position so important was assigned to the chosen people that the earth was divided among those who were to possess it in a way that would leave sufficient space in the best lands for the children of Israel to be nurtured and sustained. Egypt was the cradle and Palestine the nursery of this chosen people. The world has become their dwelling place.

In ways most marvelous the Almighty gave them possession of the land of Canaan. He did it with manifestations of power so grand that one would have thought the people never could have forsaken the God who thus had blessed them. But they did. It was known that they would. There was a design even in their apostasy. St. Paul says that "blindness in part is happened to Israel, until the times of the Gentiles be come in" (Rom. xi: 25). But he adds the glorious truth, and it is prophetic of what is to come: "And so all Israel shall be saved" (verse 26).

Let us examine a few prophecies concerning this people. First look at them as they went in and possessed the land of Canaan, bearing the Ark of the Covenant, the visible sign of God's presence, with them, an orderly, obedient, well-governed army of chastened and God-fearing people, invincible by any power that arose to contest their right to the country. The land was blessed

for their sakes. Through Moses the Lord had promised them great blessings conditioned on obedience. Along with these were curses promised for disobedience. One that we will notice reads: "And the Lord shall scatter thee among all people, from one end of the earth even unto the other" (Deut. xxviii: 64). Another of similar import was uttered at a much later date: "For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth" (Amos ix: 9).

These two passages, and others, point to the time when Israel would apostatize and become corrupt, and it had been decreed that when they had corrupted themselves and done evil in the sight of the Lord they should soon thereafter utterly perish from off the land whereunto they had been led and should not prolong their days upon it (Deut. iv: 25, 26).

Two things are to be noticed in the foregoing predictions. First, the scattering was to be "from one end of the earth even to the other." Second, the sifting was to be "among all nation." Sacred and profane history record the fulfillment of these predictions.

The dividing of Israel and Judah under Jeroboam and Rehoboam, about 980 B.C., marked the commencement of the national decline, indeed it led to the overthrow of both kingdoms. The people rejected their God, chose kings of their own making and were left to fight their battles alone, becoming a prey to surrounding nations. Great numbers of them were sold into slavery by the Phœnicians and were transported to the coasts of southern and western Europe, as far north as Britain, to northern and eastern Africa, India and, perhaps, China.

The Kingdom of Israel fell in 721 B.C. before the Assyrians who carried the people into the country beyond the river Euphrates, as had been predicted by the Prophet Ahijah when speaking to the wife of Jeroboam (see I Kings xiv: 15). They were scattered among the cities of the Medes (see II. Kings xvii: 5, 6). In the Apocrypha we read: "But they took counsel with themselves that they would leave the multitude of the heathen, and go forth into a further country, where never man dwelt, that they might there keep their statutes, which they never kept in their own land. . . . For through that country there was a great way to go; namely, of a year and a half: and the same country is called Arsareth" (II. Esdras xiii: 41, 42, 44). Henceforth they are the "Lost Tribes." Nothing definite is known of their later history nor has their present location been revealed. That they went north is evident from the fact that only in that direction was there uninhabited country. Again, prophecy, which is but history written in advance, records the calling from the north country of these dispersed and wandering tribes.

Elder George Reynolds in his little work, "Are We of Israel?" traces their migration conjecturally and points out how the vast army in marching northward would be subjected to hardships that would test the strongest physique and the most resolute will. Many would remain behind, not wishing to make the start for the place which, doubtless, they had in view as a land of promise. Others would desert the camp and, turning aside, would establish colonies in eastern and northern Europe, from which people descended later to inhabit the countries of Scandinavia, Germany, the British Isles and contiguous

countries, and to mix and mingle with the Gentile inhabitants of southern and western Europe.

It should be borne in mind that however many of these ten and a half tribes were thus sprinkled among the nations of Europe and Asia, there is ample justification for the belief held by the Latter-day Saints that representatives of these tribes, sufficiently numerous to bear the tribal names, are somewhere hidden awaiting the time when God shall lead them forth to join their fellow-Israelites and enjoy their promised blessings. Erroneous ideas are sometimes formed concerning this by those who on the one hand imagine the whole ten tribes are lost or hidden away, and by others who hold the opinion that none are so hidden, but that all are to be found in European countries, or rather among Anglo-Saxon races. Without attempting to enter into that discussion, which of itself is a vast subject, I will say that the Scriptural reference to the work to be done by Ephraim, and the separate statements of the coming home under divine guidance and in a miraculous way of those who have been in the north country, indicate clearly that some of the members of those tribes shall be known and others shall be lost to men until God reveals them.

Having traced the kingdom of Israel until we see it sifted throughout Europe and Asia, we return to see what became of Judah.

The fate of Israel aroused Judah to temporary faithfulness, and under Hezekiah the kingdom prospered. But Hezekiah died and Manasseh took the throne, ruled wickedly and paved the way for the complete downfall of the kingdom, which came when Zedekiah was king. It was in 588 B.C. that Nebuchadnezzar captured the city Jerusalem and took the people to Babylon as captives, distributing them among the cities of Asia. Many returned seventy years later and rebuilt Jerusalem, for the greatest scene in the world's drama was yet to be enacted in that doomed city. It had still to fill to the brim its cup of iniquity. The time had not come for its complete desolation.

Those who returned from captivity were not all who went away. Many remained in Persia, Elam, Media and Parthia; in fact we may safely assume that they gradually spread throughout Asia, for Josephus records that Haman said to the King of Persia: "There is a certain wicked nation (the Jews) and it is dispersed over all the habitable earth that is under thy dominion."

It remained for Alexander the Great and Ptolemy Soter to still further carry the divine decrees by peopling Africa with Israelities. Josephus says many Jews were taken to Egypt under each of these dynasties from 334 to 247 B.C. That the number was great is shown by the releasing of 120,000 from slavery by Ptolemy Philadelphus. If anything further were needed to show the extent of the dispersion, it is found in the account of the happenings on the day of Pentecost, when there were assembled in Jerusalem Jews out of every nation under heaven, that was known to the world at that time (Acts ii: 5-11).

Just one thing more is required to show the entire fulfillment of prophecy. The scattering was to be from one end of the earth to the other—literally all over the earth. Nothing has yet been said of America. That vast continent must have been included in the design.

Twelve years before Jerusalem was captured by Nebuchadnezzar, God warned Lehi, a descendant of Joseph through Manasseh, to take his family

and leave the city. Later the sons of Lehi returned to Jerusalem from their camp near the Red Sea and induced Ishmael, an Ephraimite, and his family, to accompany them into the wilderness. These people were led to America, the promised land of Joseph (see Gen. xlviii: 15, 19; xlix: 22, 26, etc.), and there they increased and spread throughout North and South America, even unto the ends of the earth.

The scattering became complete. Not one inspired word failed of fulfillment.

I have been thus explicit in tracing the dispersion because behind the apparently calamitous circumstances there is a great design of the Almighty. "He that scattereth Israel will gather him, and keep him as a shepherd does his flock," says Jeremiah (xxxi: 10). "And so, all Israel shall be saved," adds St. Paul (Rom. xi: 26).

Scattered Israel has intermingled with all nations and families of the earth. The kinships thus formed in the flesh by the chosen people can but result in the linking together of all these families, and their redemption through sacred ordinances of the Gospel.

Abraham and Isaac and Jacob each in turn were promised that in his seed all families of the earth should be blessed. The Lord Jesus came through that lineage, and established the Gospel and the Priesthood of God among men. All families of the earth will be blessed through His atonement. But as that atonement has a dual effect, so does this promised blessing come to us in a double meaning. First, all will be redeemed from death. Secondly, the saving ordinances performed by the holy priesthood will make them one in the Lord, uniting them in family relationships, lest being unreconciled to God and unconnected in families the whole creation be smitten with a curse.

Apply this to scattered Israel. Let those in the families of the earth who are true sheep, true Israelites, hear the voice of the Shepherd and they will follow. "One of a city and two of a family" they shall come out and be led to Zion, where there shall be given them pastors who are in accord with God and shall feed the sheep with knowledge and understanding that shall make them worthy to perform the sacred work of redeeming the nations. The hearts of the fathers shall be turned to the children, and the hearts of the children to their fathers. The great work of initiating into the kingdom of God, and of legitimatizing family relationships will go forward under the guidance of the holy priesthood and by the efforts of the saviors that are to appear upon Mount Zion, and when this work is accomplished, truly "the kingdom shall be the Lord's."

In this glorious work Ephraim seems to have been given the most important place. Indeed, as God's adopted first-born son in Israel (Jer. xxxi: 9), he stands, as did his father, Joseph, in the days of old, as the savior of the house of Jacob. It will be seen by reference to Ezekiel's prophecy (chapter xxxvii) that the stick of Joseph was to be in the hands of Ephraim, when it should be united with the stick of Judah, immediately before the gathering of Israel to their own lands. The Latter-day Saints point to the coming forth of the Book of Mormon, the record of Joseph's seed in America, as a fulfillment of this prediction. This stick of Joseph was revealed to Joseph Smith, who was of Ephraim, and, united with the Bible, the record of Judah, it is

being carried by Ephraim to all nations as a witness for God that is aiding materially in the bringing together of scattered Israel. The Latter-day Saints are mostly of Ephraim, having been gathered from the Anglo-Saxon races in which the blood of Ephraim was most plentifully sprinkled. This work of gathering is going on steadily but surely. The hunters and fishers of Jeremiah's prophecy are zealously at work, having been sent with the word of God. The sheep do hear the voice, and, leaving the strange fold, they follow the true shepherd, rejoicing, as says Isaiah, with joy and singing, on the way to Zion. This is Ephraim's gathering. This modern Ephraim has become a nation of kings and priests, bearing, as the right of the first-born, the holy priesthood, and officiating in its sacred ordinances. The Gospel plan is broad enough to include not only all of Israel but the Gentile nations, for they may be grafted into the good olive tree and through adoption become children of faithful father Abraham and heirs of his blessing (see Rom. xi).

When the times of the Gentiles have been fulfilled the Gospel will go the Jews and the outcasts of Israel will be assembled (Isaiah xi: 12). The mountains of ice shall flow down as the lost tribes return from the north, and they shall come a host unto Zion to receive blessings at the hand of Ephraim (Doc. and Cov. cxxxiii: 26-32).

Thus the curse of dispersion results in the blessing of all nations, and that blessing comes through the chosen Israel. The Master Hand has guided the nations using them to carry out His all wise plans. Not an error has been made. Nothing needful has been omitted; nothing superfluous has been enacted.

The world's drama closes, not with a falling curtain and a darkened house, but with a lifting of the veil that reveals sublimer things, and in the light and glory of eternity, before the throne of God, the actors each and all stand and receive the rewards of the work they have done, and are assigned to that position on the next stage of experience to which they are entitled.

BREVITIES.

DISEASES IN METALS.

German scientists now speak of disease in metals, and the imperial navy yard sends pieces of metal regularly to the "autopsy and dissecting tables" of Prof. Heyn. This investigator has made minute and extended observations of metals in different conditions of temperature and in the presence of different gases. Over-heated copper is poisoned with copper peroxide. Steel may be poisoned with hydrogen and made so sick that it becomes as brittle as if spoiled in tempering. The disease known as tin pest was found by Professor Bredig to have spread from the old and crumbling tin roof of the Council House at Rothenburg to a near-by roof. The pest may be communicated by the contact of diseased particles in the form of dust with good tin.

A NEW SILK WORM.

In one of the forests of Madagascar a caterpillar has been found that builds a long nest of dazzling white silk. One of the French officials of the tropical island, M. Théry, has investigated the matter and declares his belief that the nest may be utilized in manufacturing silk of a very fine quality. There is

no danger in collecting it, the only difficulty being that it is sometimes high up in the trees. It is thought that if the material proves profitable the caterpillars may be spread in different forests. They are very prolific, but at present are found in only a limited area.

EMERSON'S MISTAKE.

Absent-mindedness is an affliction of great minds as well as of small ones. It leads to many blunders, some laughable, some not. It is said that Ralph Waldo Emerson became so engrossed in his philosophy in later years that he quite forgot the things of earth at times. The following incident illustrates this. Oliver Wendell Holmes stopped for a moment on a street corner one hot day, took off his hat and holding it before him in one hand mopped his moist brow with the other. Just then Emerson came along, and seeing an old man holding out his hat, he calmly dropped a twenty-five cent piece in and continued on his way. He had not recognized his friend, Dr. Holmes, at all.

SILENT NUNS.

Among the peculiar punishments which some devotees of the Catholic church take upon themselves is that of total silence. The sisters of St. Bernard, who dwell at Anglet in the south-western corner of France, live under strict rules not to speak. Every hour as the clock strikes they fall on their knees and spend a few moments in prayer. Their work is so arranged that it can be done without conversation. The Bernardines are necessarily unhappy, and this unnatural state, it is said, makes them long for death. It happens sometimes that when one nun is dying another will beg the afflicted sister to intercede for her in heaven that she also may die.

NEWS OF THE GREAT WEST.

(Condensed from our Utah Exchanges).

THE fare to Saltair from Salt Lake City and return is fixed at twenty-five cents. The popular resort is still maintained as a temperance place.

PROFESSOR T. C. TRUEBLOOD of the University of Michigan spent a week in lecturing before the summer school of the Brigham Young Academy at Provo.

SEVENTY-FIVE young women received diplomas, June 24th, as Relief Society nurses after completing the course at the Latter-day Saints University arranged by the Relief Society authorities. Dr. Margaret Roberts was the instructor and to her skill and energy much of the success of this new movement is due.

THE W. H. Groves Latter-day Saint Hospital is a new institution that will soon be erected between 8th and 9th and C and D streets of Salt Lake City. This position will give the new hospital a magnificent view of the valley. It was endowed by the late Dr. Groves, but the Church will aid materially in founding it. The building alone will cost not less than $100,000.

OLD FOLKS' day was celebrated at American Fork on June 30th. At half past eight in the morning a train load of silvery-haired veterans left Salt Lake City. On the journey southward refreshments were served by the committee, and songs were sung by the Old Folks' choir. At American Fork a delightful program was given, and a bounteous banquet served to the aged. The return was made in the evening. On such occasions all over seventy wear red ribbon badges, all over eighty blue, and those over ninety wear white. On this day the aged may ride free on street cars and trains, and committees of young people wait on them loyally.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 16, 1903.

EDITORIAL.

WHEN SHALL BAPTISM BE PERFORMED?

EVERY Elder in the ministry should have the gift to discern spirits, to feel by associating with people whether they are honest and good or otherwise. His is a spiritual work, and there are certain things that can be known only by the whisperings of the Holy Spirit. This is the case in regard to the administration of baptism. It is necessary that a person who submits to this ordinance have real faith in the Gospel and be genuinely repentant, or the baptism will be valueless. There are numerous instances where persons have applied who were wholly unfit to be immersed in the watery grave. They may be converted to the necessity of baptism as this ordinance is performed in the Church and yet never have sought the Lord to know whether Joseph Smith was a true Prophet. They may not even realize that a restoration of divine authority and a Gospel dispensation was necessary. Some believe in the Gospel only as far as it can be proved from the Bible, as though it were this sacred Book that vitalizes the Church of God. Men might organize a church after the pattern of Christ's and teach the same doctrines as are contained in the Bible and yet lack the authority and Spirit that would give life. The Gospel contains some truths that are not clearly explained in the Bible if mentioned at all.

It is not to be supposed that a person must wait until he has a perfect understanding of all the doctrines of the Gospel before he may be baptized. He must possess, however, a living faith that this is the Lord's work, and understand each ordinance that is administered to him. Baptism, he must realize, when performed by an authorized servant of the Lord, will bring him a remission of sins and admittance to the fold of Christ. The laying on of hands and the prayer of the Elder brings about the gift of the Holy Ghost. Partaking of the broken bread and the wine or water, the emblems of the Redeemer's body and blood, is in remembrance of His sacrifice for us and a renewal of our covenants to Him.

But these doctrines are not hard to understand. Anyone that gives the matter a little attention can see that they are scriptural. How then can the Elder know whether the person is really in condition to be baptized, even though he comprehends the doctrines and outwardly does the works of repentance. It is only by the discerning of his spirit. Sometimes it is wise to counsel delay, sometimes to refuse absolutely the desired ordinance. Other

times the influence of the applicant is like that of a true Latter-day Saint. He has partaken of the Spirit of Christ unto the forgiveness of sins—not that he has obtained forgiveness, for that comes with baptism, but he is on the way to secure that great gift. In such a case the Elder can safely lead the candidate down into the waters of regeneration.

In a latter-day revelation the Lord has said: "All those who humble themselves before God, and desire to be baptized and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church" (Doc. and Cov. sec. xx: 37).

It is a most serious thing to make a holy covenant with the Lord. He will be true, and He demands that we also should be faithful, for He will not be mocked. In order to enter the kingdom of God man must be born of water and of the Spirit, but when this step is taken, there must be a firm determination to live according to the laws of that kingdom. If one thinks he can gain the forgiveness of sins and the companionship of the Holy Ghost and still serve the Lord more wretchedly than he would an earthly master, he is greatly mistaken. The Lord gives the priceless boon of salvation to us, but He requires that we give our all to Him. If we have much or little He asks us to be willing to forsake it for His kingdom, otherwise we are not worthy of Him. If we do right, we have during our whole lives one great aim, to be better subjects of the kingdom and to aid others. We then live for Christ; His Spirit is in us, and all we have is His.

PETER'S FALL.

When Judas led the armed rabble to the Garden of Gethsemane, where the Savior had sought seclusion to pour out to His Father the agony of His soul, Peter stood ready to use his sword in defence of the Lord. The traitorous kiss was given, and the mob rushed forward to seize Jesus, but Peter, determined to resist, struck at one of the foremost and smote off his ear. Had Jesus not restrained all by His divine power, a battle would surely have been fought and Peter would have died that night a martyr. A few hours later, when the Lord stood before Caiaphas, bound and derided, Peter, who had followed afar off, came to the palace, but his boldness had melted away before the scorn and ridicule about him. When the damsel at the palace recognized him and called him a follower of Jesus of Galilee, and others hearing his country speech made the same accusation, poor Peter was ashamed of His Master and tried to clear himself by profanity, and declared that he did not know the man.

It was a glorious thing that Peter did not die that night in Gethsemane. His character was not matured then. He was capable of deserting the Lord as was shown so shortly afterward. He needed more development, and it came with time. The bitter tears that he shed on hearing the cock's shrill notes announce the dawn of day were a good beginning to the experiences he must of necessity suffer. He learned to bear not only scorn but scourgings,

prisons and chains, and at length when he had been proved, he died bravely for the truth. It is said that he asked to be crucified head downward, feeling unworthy to die just as the Lord had done.

Peter's disloyalty suggests experiences that most of us have had. We have felt ourselves strong, even unto boasting, perhaps, and then seen that when tried in an unexpected way we have been found woefully wanting. We look back on our lives and wonder how we could have been so false to our better natures and to sound judgment as to do what we have done. We should also look forward and seek by humility and righteousness to prepare for all the trials that await us. If we live as we should, no new condition need find us unprepared.

DEATH OF ELDER ROBERT BULLOCH.

THE sad news has just come from Cedar City, Utah, of the death of Elder Robert Bulloch who so lately was associated with us in the ministry here. Elder Bulloch, it will be remembered, was released from his labors in Scotland on account of sickness, and departed from Liverpool, June 4th, to return home. At that time it was expected that he would regain his usually vigorous health on reaching the climate of the mountains. Instead of improving, however, he sank rapidly, and three days after his home-coming he passed away on June 23rd. Great faith was exerted for him, and the Elders were frequently at his bedside administering to him, but Elder Bulloch's mission on earth was done. He had fought the good fight and kept the faith. The Lord was satisfied, and called him home.

Elder Bulloch was born in Scotland, January 8, 1838. Ten years later with his parents and a brother and sister he set out for Utah. The mother died on the way, and it was not till 1851 that they reached the valley. The family became pioneers in southern Utah and made their home at Cedar City. Elder Bulloch through his industry, sturdy manhood and faith won the respect and love of the community in which he lived. In February, 1902, he obeyed a call to go on a mission, and during the time that he spent in the Scottish conference, where he was sent to labor, he accomplished a good work as a prudent, faithful minister of our Lord. During his last hours he expressed his joy at having been permitted to fulfill a mission. It was indeed a crowning event to his useful life. We hope the Lord will comfort the hearts of the bereaved wife and children. Our heartfelt sympathy is extended to them.

J. J. C.

A DISTRICT meeting was held in Nottingham, Sunday, July 5th. The two services in the afternoon and evening, were marked by much inspiration and were very enjoyable to those present.

ORDERS for tracts and books, when convenient, should be sent in to this office a little time before the literature is needed. Orders for printing of conference and district meeting notices should always be sent in some time before they are required for distribution.

THE following notice of a Sunday school outing held July 4th is somewhat late, but we give it as it has come in to us:

Edinboro' Scottish Saints celebrated "Independence Day" in the auld time way in a nice park seven miles awa, as the guid folk in the United States did in the lang, lang syne. Seeventy-three happy and joyous folk, including ten Elders, and Sister Jean Angus Izatt from Zion, were a' thigether for a guid time, an' richt weel it was. Singing, praying, an' a wee but richt speech by Elder John S. Smith commenced the program. Then a guid wheen o' the sweet sangs of Zion sang, an' a guid dale o' food eaten, but nae drink (Johnnie Barleycorn) taen. Innocent Scotch games of various kind whiled the cannie oors awa, and the celebration ended with the singing of "America" and "Auld lang syne."

ARRIVALS.—The following missionaries arrived in Liverpool ex s.s. *Commonwealth*, Friday, July 10, 1903. For Great Britain—Mark W. Jeffs, Heber; Albert H. Thomas, Los Angeles, California; Joseph C. Crimson, Salt Lake City. For Scandinavia—Gustave Thomason, Logan; Niels Mikkelsen, Draper; Soren C. B. Sorenson, Manti; Anna C. Widtsoe and Petroline J. Gaarden, Salt Lake City. For Switzerland—Edward H. Watson and J. Fred Evans, Salt Lake City.

In the same company came Christian J. Larson of Logan, and Jens Jenson of Leamington as visitors. The latter will spend considerable time in Scandinavia searching for genealogies.

APPOINTMENTS.—The Elders who arrived at Liverpool, June 10th, for the British mission have been appointed to labor as follows: Mark W. Jeffs and Albert H. Thomas, Liverpool; Joseph C. Crismon, Norwich conference.

TRANSFER.—Elder Francis Starkey, Jr., is transferred from the Leeds to the Birmingham conference.

RELEASE.—Elder William M. Howell is honorably released from his labors in the Liverpool conference, with the privilege of returning home at his pleasure.

DISTRICT MEETING will be held in Thrift Hall, Pasture Street, Grimsby, Sunday, July 19, 1903. Services will begin at 10:30 a.m. and 2:30 p.m. On the evening of the same day Elder Benjamin R. Birchall of the Manchester conference will deliver a lecture on "Mormonism" at 7 o'clock in Odd Fellows Hall, Charlotte Street, Hull. As Elder Birchall was for six years a Methodist preacher in Utah, his remarks will doubtless be very interesting.

RADIUM AND POLONIUM.

SOME time ago the attention of scientists and people generally was called to the discovery of a new substance. After years of experiment Professor and Madame Curie of France have extracted from pitchblende a substance which they named radium on account of the continual radiation of heat and light rays from it. It is exceedingly scarce, and consequently valuable, but when once possessed it has enduring qualities. As far as experiments have gone

there is no evidence that the quantity of radium decreases or that any other change occurs in it, although it is constantly giving off energy.

Professor Curie recently reported to the Paris Academy of Sciences that radium maintains its own temperature at a point 1.5 degrees centigrade (2.7 degrees Fahrenheit) about its surroundings. This means that the heat given off from radium would continue to melt more than its weight of ice every hour. This condition could be maintained for any length of time, and in the end the activity of the radium would be just as great as in the beginning. This, if true, would constitute perpetual motion, but as energy, like matter, cannot be destroyed or produced, but can only be changed, all scientists agree that radium draws its energy from some undiscovered source, or that it will after a time lose the activity that it now manifests.

Already radium has come to be used in medicine. Its effect when in proximity for any length of time to living flesh is destructive. If a tiny quantity is carried in its case in the vest pocket, it produces a sore on the side which is very slow to heal. This influence can evidently be utilized. Just last week the report came from Vienna that a man sixty-one years old, who had undergone several unsuccessful operations for cancer of the palate and lip, was cured by having the afflicted part exposed to the light of radium bromide from Brunswick. Other diseases of a somewhat similar nature have also been treated successfully by exposure to radium rays.

Professor and Madame Curie are also the discoverers of another important substance, and it should be observed that while these two scientists work together and share the honors, the wife has taken a very important part in the extended researches. Polonium, a substance much like radium, was discovered several years ago, but until recently it has not been thoroughly studied. Professor W. Markwald exhibited this metal before the Chemical Congress at Berlin. Some of the facts given in his paper are reproduced in *Electricity*. Speaking of Polonium it says:

"In a much higher degree even than radium it possesses the property of shining in the dark, and although it is known that actual particles infinitesimally small are being shot out from it continually—a fact which is proved by magnetic experiments—this strange substance does not seem to exhaust itself nor to lose its luminous power with the passage of time. Here, therefore, is a hint, at least, of the future possibility of a constant and brilliant illuminant generated without heat or combustion.

"Polonium is more valuable than radium, and Professor Curie himself, who has a chemically pure specimen of radium not larger than a buckshot and weighing less than half a grain, would not sell it for $20,000. Strangely enough, the substance from which these precious grains of polonium are extracted is pitchblende, a sort of by-product found in Austria and heretofore regarded as valueless after it had been used for the extraction of uranium.

'It is from the cast-off material of a Bohemian mine operated by the Austrian Government that Mme. Curie and her husband are now obtaining their rich store of polonium. But as they were enterprising enough to obtain control of all of it that was in sight before others knew its rare possibilities, there is little polonium to be had, even in Europe, except through them, and practically none at all in America.

"At the meeting in Berlin, Professor Markwald exhibited a bit of polonium weighing fifteen hundreths of a grain which was produced from two tons of uranium at a cost of $75. He then proceeded to give a marvelous exhibition of the powers of his speck of polonium. It intercepted a strong current of

electricity passing through the air from the generator to the receiver, the air ceasing to be a conductor for the flashes.

"The room was then darkened and pieces of barium, platinum, and zinc-blende placed near the polonium glowed with a bright greenish light.

"There is no doubt that the discovery of polonium is a most valuable one, although no one can say as yet how it can be adapted to practical use. . . .

"Scientists as yet understand too little of the marvelous properties of this new element to venture more than vague predictions of what sphere of future usefulness it may fill, but it is not improbable that it may be found to perform the present functions of the so-called Roentgen or *x*-rays far more powerfully and without the somewhat cumbrous apparatus now essential to their use."

RABBI AND BISHOP ON "MORMONISM"

Much of the opposition that is raised against the Latter-day Saints originates with ministers of various churches. Recently a prominent speaker at the Presbyterian general assembly declared that "Mormonism" must be "crushed." This spirit is found in too many of those who should be preachers of peace, righteousness and brotherly love. The following interviews obtained by Mr. J. Martin Miller, a prominent journalist, with two religious men show that not all share the unchristian sentiments of the jealous preachers who have failed to convert the Latter-day Saints, while from their own ranks many honest souls are departing to join their destiny with that of the persecuted people.

Mr. Miller writes from Salt Lake City to his paper, the Newark, New Jersey, *News*, as follows:

I found a very prominent former Newarker, in the person of Rabbi Louis G. Reynolds, of the Synagogue B'nai Israel here. He was rabbi of the Oheb Shalom Synagogue, Newark, from 1892 to 1896.

"There is a Jewish population of about five hundred in Salt Lake City," said Rabbi Reynolds. "Aside from that particular feature of their creed, polygamy, I think the 'Mormons' are a very good people. Everything indicates that polygamy is dying out and that the Church means to obey the law.

"Aside from polygamy, I am of the opinion that in morals the 'Mormons' will average higher than the Gentiles who live here.

"The records show that the 'Mormons' furnish a very small quota of the vice of the city. As a rule they are a temperate people."

"If Senator Smoot is unseated, would the influence of the 'Mormons' in the state and nation be diminished?" I inquired.

"Not in the least; it would make them feel their persecution more than now and cause them to have less faith in the fairness of the government.

"They know the government cannot be fooled to any great extent, and that polygamy must go.

"Now that the tendency on the part of the 'Mormons' is to abandon polygamy, the purposes of the government in making better Americans of the 'Mormon' people than they are now will be better subserved by allowing the influential men among the 'Mormons' to help the government bring about the desired end.

"I say this with Senator Smoot in mind, and in view of the believed fact

among every class in Utah that he is not a polygamist. He is one of the most level-headed business men in Utah, and is exceedingly popular with all classes.

"Polygamy was deeply rooted. The people for the most part were born in it. Why humiliate these innocent victims by persecuting them unnecessarily when they show an inclination to rid themselves and the country of the blot?

"The United States is a conciliatory and humane government. I was born in Russia, and can appreciate this government. It is the kind of a government that begets loyalty in its subjects.

"Will these erring children of Utah, who in all probability are not now contracting any new polygamous marriages, be better citizens if they are hounded and misrepresented by agitators, or if they are fairly but firmly dealt with by the government and given a reasonable chance to prove their good intentions and good citizenship?

"There is a very strong element throughout the country that takes absolutely no stock in this ecclesiastical warfare that is being made from Salt Lake City against the 'Mormons.'

"It has been demonstrated very recently in the case of one minister here who carried on a bitter crusade, that was worse than a waste of energy, that such methods are reactive in the extreme."

That veteran old priest, Bishop Scanlan, who has charge of all of Utah and the eastern half of Nevada for the Catholic church, has visited every remote corner of Utah during the thirty years he has been here.

"I have found the 'Mormon' people a gentle and kindly disposed people. I have never been insulted once. I have been obliged to visit places where there are no hotels and wherever I have stopped at private houses the people have always felt offended if I offered to pay them for the keep of myself and my horse."

"Have you ever felt the need of a revolver?" I asked.

"I never owned one in my life." Pointing up to the crucifix the bishop said: "That is the only weapon I have ever carried.

"The Catholic church has ten thousand communicants in Utah at the present time."

"I do not see your name, bishop, on protests and other papers that some of the ministers here are active in circulating."

"No, I never joined in anything of that kind. My mission here is not to make war among the 'Mormon' people, or any other people, but rather to be the bearer of the message of peace and good will toward all men. If there is any law to be enforced I leave that for my government to do."

THE PROTESTANT OUTLOOK.

Rev. Robert Morris Raab, in the *Homiletic Review*, draws a dark picture of the present condition of Protestant Christianity which, it will be admitted, is but too true. He calls attention to the fact that the highest value is placed upon money. "The ministry itself is so guaged by money that one of the first questions asked, on the formation of a new pastoral relation, is, 'How much does he get?' The money-making ability of a preacher is, with many, a far more important question than his soul-winning ability."

Another trait of modern conditions is, the writer says, the surrender of the fundamental doctrine, that religion is a matter of personal choice and experience. "Greed, oppression, unscriptural divorce, widespread indifference to alcoholism, political corruption, exposure of the human form beyond the limits of modesty (as at the theater), Sabbath desecration, are tolerated and sometimes indulged in by members of Protestant churches."

Then the author points out that radical attacks on the Bible are tolerated, under the guise of scientific investigation, although the whole right of Protestantism to exist as a system of doctrine, is derived from that volume.

Rev. Raab concludes that the churches stand in need of a "thorough-going reformation." He says:

"A worldly, half-paralyzed church, led by ministers who do not know what to preach, will fall short of changing the moral complexion of the world. The weakened condition of the ministry is quite as pathetic as that of the churches. We may really indulge the hope that men will so sicken of this surface trickery in the name of religion as to hasten a strong reaction in favor of religious certainty and depth. Our times are morally very weak; there is much breaking-down in the best of us. But the nerveless resistance, which has withstood the declension of American religious life, will be forced into the path of positive reform."

And this is true. A thorough-going, positive reform is what present conditions call for. The Prophet Joseph proclaimed this truth when, more than half a century ago, he first brought the message with which he was entrusted, to the world. And ever since, the Elders of the Church have testified to this truth in almost every country of the world. The fact that Christian ministers themselves now are commencing to see the radical defects of their own systems, ought to go far to prove that the time is drawing near for that "thorough-going reformation."

But how will it be accomplished? How can it be accomplished? In vain do we hope for the infusion of new spiritual life into the old forms. That is not the divine plan of reform. Divine reform is best expressed in the scriptural phrase: "Behold I make all things new." The present conditions call for divine interference, through the restoration of the priesthood, the establishment of communication between heaven and earth, the outpouring of the Holy Spirit with all the gifts and graces manifested wherever that Spirit is present. If there is another remedy for the deplorable state of affairs into which the world has fallen spiritually, it has not been discovered. But there is no other.—*Deseret News.*

CURRENT EVENTS.

WRECK AT WATERLOO.

At Waterloo last night a railway wreck occurred in which six persons were killed and about twenty-five were injured. The train was running at the rate of a mile a minute, when for some unknown cause the engine left the rails, ran up on the platform and turned completely around, so that it stood beside the wrecked cars facing the direction from which it had come. Wrecks in America are very common, but the system here has been reduced almost to perfection, and fatalities are happily rare.

THE TONGUE.

"The boneless tongue, so small and weak,
Can crush and kill," declared the Greek.

"The tongue destroys a greater horde,"
The Turk asserts, "than does the sword."

The Persian proverb wisely saith,
"A lengthy tongue—an early death."

Or sometimes takes this form instead:
"Don't let your tongue cut off your head."

"The tongue can speak a word whose speed,"
Says the Chinese, "outstrips the steed."

While Arab sage doth this impart:
"The tongue's great storehouse is the heart."

From Hebrew wit the maxim sprung:
"Though feet should slip, ne'er let the tongue."

The sacred writer crowns the whole,
"Who keeps his tongue doth keep his soul."

SELECTED.

DIED.

DAVIS.—At Perry, Boxelder county, George Davis, formerly of Lehi, and later of Clarkston, Cache county, died June 14. Joined the Church when a boy of fifteen in Worcestershire, England. His career has been marked by usefulness and sterling integrity, in what he knew to be the Gospel of Christ. He has held many positions of responsibility in the Church wherever his lot has been cast; at the time of his death was president of the Fifty-ninth quorum of Seventy, ward teacher, Sunday school teacher and worker. He lately filled an honorable mission to England, baptizing twenty-nine persons; returned in May, 1902. In December next he would have been seventy years old. He leaves two families, twelve children, fifty-five grandchildren and two great-grandchildren. Funeral took place on the 16th ult. in the Perry Tabernacle, buried in Brigham City cemetery. A host of friends from many parts of Utah and Idaho attended the last sad rites.

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